

# The American Friend

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## Old Nags in New Harness

AN EDITORIAL

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## ON THE HORIZON OF THE CHRISTIAN CHURCH

### NEGRO MUSICIANS MEET IN PHILADELPHIA

The Eighth Annual Convention of the National Association of Negro Musicians opened in Philadelphia on July 25th. This organization was formed to quicken the development of the interpretative and creative talent of the Negro race, and has among its membership practically all of the prominent Negro musicians in the United States. During the week a series of concerts was given, culminating at the Academy of Music, Thursday night. The Convention Chorus sang "Hiawatha's Departure," by Coleridge-Taylor, a world-famous Negro composer. Carl Diton, nationally known composer, pianist and baritone, was elected President of the Association. The retiring president is R. Nathaniel Dett. Mr. Diton is a Philadelphian, and is well known among Friends in interracial activities. The Negro newspaper men and editors from all over the country met also in Philadelphia the next week, August 5-7, to discuss the problems connected with the rapid growth of the Negro press. A public meeting was held Friday evening, August 6, in the Bethel African Episcopal Church, sixth Street below Pine, at which Carl Diton sang.

### RACE RELATIONS AT SESQUI-CENTENNIAL

Expositions are supposed to educate us out of our provincialism by showing us what wonderful things other countries and other races can do. It behooves Friends to take advantage of the Sesqui-Centennial Exposition now being held in Philadelphia in order to learn something of a group of our own citizens—the Negroes—whose cultural activities are cut off from our view by walls of prejudice which we ourselves build. Let's take a peep through the walls at the Sesqui, then perhaps we'll want to tear them down. Every little bit helps. Don't fail to see the Negro Exposition in the Agricultural Building No. 2—near the entrance at Tenth and Patterson Streets. Laura Wheeler, the well-known artist, of Cheyney Normal, has painted a background which shows in picture form the progress of the Negro—depicting him as the toiler, the

migrant and the cultured leader. The Philadelphia Armstrong Association, which is affiliated with the National Urban League, in its exhibition shows all the Negro agencies throughout the country which minister to his welfare. Tuskegee Institute has developed a department for the teaching of photography under the direction of C. M. Battey, noted as one of the most finished artists in that field in the entire country. This department has its exhibition at the Sesqui. A complete Colored American cast, directed by Dora Cole Norman, presented a pageant "Loyalty's Gift," at the Sesqui Auditorium on July 12. Miss Marian Anderson, a colored singer of Philadelphia, of national repute, took a leading part, as did the celebrated Hampton and Fiske Quartettes. It is said that more tickets were bought for this than for any other event thus far.

### CHRISTIAN MINISTRY TO THE JEWS

Several denominations represented in the Home Missions Council have already made work for the Jews an integral part of their missionary program. Other denominations have a growing conviction that the time has come for them to accept some responsibility for a Christian ministry to the race of Jesus, but hesitate to employ the traditional methods of approach. Fortunately, here in America, Providence has placed within our reach a means of winning the Jews, than which there can be none more satisfactory or more worth while. The fact that thousands of Christian churches have Jews living within their bounds suggests at once the possibility of including these Jews in their ministry. That this ministry is both practicable and effective has already been demonstrated. Some churches which have taken up this truly Apostolic program have received into their membership thirty or more Jews. The possibilities of this service are incalculable. If every church in America having Jews in its parish could be definitely enlisted in a kindly, sympathetic, and intelligent ministry to its Jewish neighbors, the aggregate of such services would immeasurably exceed anything that has hitherto been attempted. This program calls for no vast expenditures of money. It requires no additional buildings and little, if any, additional equipment. In some congested communities, one or more trained workers might be desirable, but in the average church this is unnecessary. What is needed is an understanding of the Jewish people, large sympathy, and a sincere desire to win them to a true and adequate knowledge of Christ and his Gospel.

### MAKING GOOD THROUGH STUDENT FUND

The difficulties presented by life in a strange country, lack of funds, an unfamiliar language, and the effects of war and revolution have been surmounted by many of the young Russian refugees who have come to America to prepare themselves for the future. Seventy-five per cent of the students aided by the Russian Student Fund, which lends money to Russian men and women who wish to study in colleges and universities, are above average in their courses. The scholastic records for 131 students for the first term of 1925-26 showed 28 with superior grades, 70 rated as good and 25 as medium, and only 8 poor or below passing. The majority of the students aided by the fund are planning to return eventually to help in the rebuilding of their native land. In view of this ambition, courses in engineering and business are popular. So are medicine, dentistry and pedagogy. But more than technical knowledge is being gained by these young Russians in America. They are learning to know and understand the way of the new world, and—just as important—they are giving America the opportunity of becoming better acquainted with Russian thought and temperament. One young man writes: "Nationalism without appreciation of what the foreigner can give becomes narrow, and ends in praising itself and despising everything else; while nationalism that appreciates and admires the excellencies of the foreigner is raised to its own highest power and burns with its purest and brightest flame."

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# THE AMERICAN FRIEND

AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA

WALTER C. WOODWARD, Editor

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## Old Nags in New Harness

ON looking through some of the current, high class magazines of the country we are constrained to exclaim, "Well, well!—see who's here!" In the old days of the long and painful struggle for Prohibition, the time-worn arguments of the liquor forces were persistently and successfully met. One after another they were discredited and thrown on the scrap heap of dead issues. But now, we pause and rub our eyes as we read. We do not refer to the liquor press and its blatant propaganda—nothing from that source could surprise us. We refer to the insidious attack on Prohibition that is being made by our so-called Intelligentsia, the "high brows" of our literary and liberal circles. Taking themselves very seriously, they contribute learned articles to our leading periodicals in which they scoff superciliously at the great moral reform achieved through decades of education and consecrated effort. What they are actually doing is nothing more than robbing the graveyard of discarded issues which they attempt to revive with the breath of respectability.

For example, we pick up *Scribner's Magazine* for August, and read an article on "The Sense of Law," which is little more than a covert attack, and not very covert either, on Prohibition. The writer's general thesis is that there inheres in law a fundamental sense of justice, and that any act of legislation that violates this sense of justice is a bad law and a sin against society. As a philosophical generalization this reads well enough, but note his application in the following paragraphs.

"There were, for instance, laws against drunkenness; there were not, before war, with its false legal values blurred the sense of all civilian law, laws against drinking, for drinking is not in itself antisocial; to the contrary, it may frequently be social. As a matter of fact, the act itself is neither social nor antisocial, but is in a realm outside the law, like brushing your teeth, going to bed, or taking your daily dozen.

"Since the sense of law is an entity and can be sinned against, those who sin against it must be criminals in the same way as all men who sin against law, although unfortunately this has not yet been recognized formally. To pass or to promote the passage of a bad law is as criminal an act as to break a good law; to permit without protest a bad law is as foolish and as conducive to crime as to permit without protest murder, highway robbery, or arson. Worse, for whereas the latter three are obviously antisocial the former, although equally antisocial, go so deeply to the foundations of living, and are so hidden that they may undermine the state if allowed to proceed. From a purely moral standpoint, where bad laws are concerned, unless they can be repealed, nullification is the only attitude consistent with integrity, also with common sense."

Ye shades of John C. Calhoun and secession! Words fail us in the attempt to characterize adequately such a

brazen presentation. Yet it is fairly representative of the kind of stuff that is regularly appearing in our standard magazines. In *The Atlantic Monthly* for August we find another pet fairy story re-told in this sentence: "We have seen in the passing of the Eighteenth Amendment what an aggressive, organized minority, backed by ample money and using terrorizing methods on candidates for political office, can accomplish."

What is it in a word that these high brow nullifiers are trying to put over on us? Changing our figure somewhat, this is the way it appeals to us. They have gone to the back pastures of the liquor interests and have rescued from the bone yard a bunch of old hacks that were long ago driven to the limit by their conscienceless masters. Spavined, wind broken, and lean to distress, these pitiful nags, lame and limping, were taken from the road and turned out to grass with the coming of national prohibition. And here they come parading before us again! Not driven as of yore, however, by drunken drivers to disreputable and nondescript vehicles all but falling to pieces, oh no. They are now arrayed in fancy harness, decorated with blue ribbons, and hitched to swell turnouts. In the drivers' seats are our country club nullifiers, holding the lines over their knock-kneed and stumbling entries for all the world as though they were exhibiting at a real for sure horse show. It is ridiculously funny to see them drive solemnly by as if in dignified review. See the bony old nags, so gayly caparisoned, urged on by their undiscerning drivers to make a smart appearance. They are horses of the same color as of old despite all their fancy trappings—and they track no better. Let's have a look at a few of these ancient exhibits of horse flesh.

This first old skin and bones is Personal Liberty. We are soberly admonished that Prohibition is an unwarranted and an insolent invasion of the rights of the individual. On the contrary, the sad experience of generations demonstrated conclusively that liquor has always violated individual rights and has defied all laws for safeguarding society. Talk about "the sense of law!" The courts long ago recognized that there is no personal privilege where a menace to society is involved. There is no such thing as personal liberty except as encompassed in the general welfare. But, the *Scribners* contributor urges, taking a drink is not antisocial, but is in a realm outside the law, like brushing your teeth. How many men have become violent from addiction to the tooth brush and have rushed out to beat their wives or shoot up the town? Let the Society for the Prevention of Cruelty to Dumb Animals take this *Scribners* writer into custody and in all kindness take his decrepit old nag to the abattoir!

Our next exhibit which limps before us is labeled



States Rights. Prohibition is a local matter, we are assured, outside the natural jurisdiction of the federal government. Did the liquor interests respect state prohibitory laws before the passage of the Eighteenth Amendment? Can the liquor traffic be successfully localized by state and local boundaries? Can a national scourge of epidemic be adequately handled by leaving it to local units of government? As David Starr Jordan reminds us, when a ruinous "traffic becomes nation-wide, only the nation can deal with it. "The remedy, if remedy exists, must be found in prohibition." So, lead this old piebald away too,—he's had his day.

Now comes an old horse bearing some marks of ancient respectability—perhaps he once belonged to some old deacon, for he is piously hitched to an old model go-to-meeting carryall. He is carefully blanketed against cruel legislative winds. Lifting the blanket we find our old friend Moral Suasion! Once more we are told that the liquor question is a moral issue solely and has no place in the political arena. *M. S.* is a good piece of horseflesh but he is a woful failure as a single driver. Put him in harness with Legislation and keep him touched up with the whip—he is inclined to let his traces slack—and you have a spanking fine team. We notice that those now holding the lines have never driven him in the past! Do they really want us to get somewhere or are they trying to delay the journey?

Driving old nags in circles certainly doesn't get us anywhere.

Here is a younger beast but as wabbly on his feet as the other entries in this alleged horse fair. It has a bad attack of heaves but wheezes the protest that the Eighteenth Amendment was put over by a well organized, terrorizing minority! We are presumed to forget that the majority of our states and the majority of our population as a whole were already under Prohibition before the Amendment was enacted; that in the clear cut elections on this issue since, the dry vote has almost uniformly outnumbered the wet; that only three of the ninety-six houses of our state legislatures voted against ratifying the Amendment; that every Congress elected by the people since the Amendment was submitted has been dry by a two-thirds vote. No, it's back to the woods pasture for him, too.

And so this grotesque procession of rawboned sway-backs passes before us—these and others which we might name. We must be excused for not being duly impressed. The trappings are new and the drivers are new, but it is the same old horse show that was taken off the road many years ago.

Have a heart, fine gentlemen! Don't impose on these poor old ponies of other days. If you must drive in the nullifying, anti-Prohibition procession, breed steeds of your own—or else get down and walk humbly, shoulder to shoulder with the beer guzzlers and the bootleggers.

# The Preacher and His Study

BY A. F. MITCHELL

THE preacher and his private preparation. The preacher with his tools. The preacher in his laboratory, combining and dissolving compounds. The preacher in his observatory, telescoping the universe, far and near. The preacher with his high powered microscope, searching out the hidden things of life. The preacher on his knees, checking out the resources of heaven by being himself on deposit there.

The preacher himself needs our attention first. The character and personality of the preacher, will vary with the multiplicity of our numbers for no two men are alike. But with all of these variations there is one supreme conviction that must possess and control every successful preacher. He must believe that God wants him to preach; and that belief must be founded on fact. If he would effectively persuade men he must be deeply convinced that he not only has the divine sanction but access to divine resources and can check on the bank of heaven because he has treasure there.

I think we make a mistake if we conclude that the divine call comes only to preachers and missionaries. There is nothing so stimulating and stabilizing to any man as the assurance that he is where God wants him to be and is doing what God wants him to do. As preachers I am persuaded that we should help all men to this conviction. When Moses built the tabernacle according to the pattern shown him in the mount, he was commanded of the Lord to call to his aid two toiling mechanics, Bezaleel and Aholiab by name. "He hath filled them with the spirit of God in wisdom, in understanding, and in knowledge and in all manner of workmanship, and to devise curious works, to work in gold, and in silver, and in brass, and in cutting of stones, to set them, and in carving of wood, to make any manner of cunning work. Them hath He filled with wisdom of heart, to work all manner of work, of the engraver, and of the cunning workman, and of the embroiderer, in blue, and in purple, in scarlet, and in fine linen, and of the

weaver, even of them that do any work, and of those that devise cunning work." Here were some dusky, horny handed toilers, equipped and qualified and filled by the spirit of God for their service. The same supporting assurance that sustains the preacher that he has the companionship, and is a collaborer with God, belongs to the farmer, the merchant, the physician, the manufacturer and all laborers who follow legitimate pursuits.

I venture to say to the ministry that there is nothing in our calling that lifts and sustains and glorifies with stimulating endeavor like the call and sanction of our blessed Lord whom we serve. The preacher who loses this consciousness or makes it secondary to anything else throws away his compass and drifts without a guide. It magnifies his work to recognize that it is the King's business and nothing greater can be offered.

This, I am persuaded, is the privilege of every man doing honorable work, whether he cuts clods or coupons. Everything that is necessary is honorable. Every man is a child of God by nature, and whether he sweeps streets or administers government, is, or should be a collaborer with God. There are no titled ranks or monopolies in the Kingdom of God.

The nature and character of the preacher's work, when fully apprehended, calls for more than human endeavor can achieve. If Jesus makes the statement to all men, "Without Me ye can do nothing," it comes with double emphasis to the preacher. Devotion to one's profession whatever it may be, opens all of the channels of receptivity to the work before him and God's messenger needs to open all of the doors of his being toward him that he may pour his life into ours and enrich us for service. We can never feed others unless we first have been fed. We can never inspire our congregations unless we first have been inspired.

More time should be given in preparing ourselves than in preparing our sermons; remembering that if the attitude of mind and



heart is kept right we shall be preparing ourselves while we are preparing our sermons.

The preacher must live a clean life. A life above suspicion from all candid minds. A man whose tank leaks is not likely to have an overflow. Unless confidence can be reposed in the preacher he had better plow corn than undertake to preach Christ.

On choosing a message for his congregation it should be one that grips his heart and has the promise of nourishment for himself as well as for his flock. As preparation proceeds there should be a growing interest in his theme until he burns with a passion to give it to his people. It is a fatal mistake to preach with indifference. It is his place to overcome indifference in the crowd and wake up the man who is dozing off to sleep. Henry Ward Beecher used to tell his janitor that if he saw any of his congregation going to sleep to come at once to the pulpit and wake the preacher up. The interest of the congregation and its inspiration will never rise above that of the preacher and it is criminal in him to offer a message that does not stir his own heart with a passion of interest.

Now as to the preacher's study. All life, always and everywhere, whether material or spiritual, whether the infinitesimal or the giant of the forest, does three things. It feeds, grows and reproduces itself. There is no life without these three agencies. Destroy any one of them and life will cease. The material or physical man is fed on groceries, but the preacher is fed by his thinking. As a man thinketh in his heart so is he. His life will take complexion of that on which he feeds. That's the reason God gives himself to us as the supreme and only object of worship. He knew that if we feed on him we shall become like him; a partaker of the divine nature. The preacher who ceases to think will die of slow combustion and his congregation, if he has one left, will die of starvation.

The preacher's major study is the Bible. The Bible is a mine of hidden treasure. It is not a primer that can be learned at one reading. It must be pierced and probed by patient drilling. Shafts must be sunk; sometimes through granite rock before its treasures will be revealed. It has fed every age and new treasures are still coming out of its depths. It does not cast pearls carelessly before swine. *Ask, seek, knock.* Bow before the great book with the patient prayer of a hungry heart and it will yield its priceless treasures, it will become to you as it did to the Psalmist, a lamp unto your feet and a light unto your pathway. The book unlocks its richest treasures to those who *want* to know and are willing to pay the price. It is so in all branches of learning. How many centuries of observation; how many inventions of delicate instruments; how much search and research; how much heresy and inquisition and cruel torture before the heavens laid the science of astronomy on the desk of the schoolboy! There is no excellence or achievement without great labor. Neither science nor revelation will yield their rich secrets to the frothy wish of indolence. They will not commit them to flabby pedantry which will not pay the price. Study to show thyself a workman approved unto God. Search the scriptures for they testify of me.

The Bible, always and everywhere, must be the preacher's major study. There are preachers today who would make the Bible responsible for more than it assumes; there are others who would discount its veracity as a moral guidebook of life. The middle of the road is the safe place on the King's highway. A knowledge and a right interpretation of the book is the safest ammunition for the preacher of this or any generation.

Jesus constantly drew from the Old Testament to justify his claims of defense for being, for conduct and authority. Jesus Christ with his message and his kingdom is the flower, fruit and fulfillment of the Christian Bible.

The preacher cannot know too much of history, literature, science, current events, or any other field of learning. He has a right to draw from every field of knowledge available to the student, but the vastness of the field and the limitations of his time will necessitate the choice of only that which he can appropriate as spiritual capital in justifying the ways of Providence and revealing to a busy world the way of life. The ordinary preacher will look over the fence and pant for excursions in tempt-

ing fields which time and capacity will not permit him to invade.

The time and habits of the preacher's study will grow out of his own personality and he will pursue the methods best suited to obtain results. Horace Mann told us that his mind was a magnet over the printed page, or wherever he was, that drew to itself the things he could use in the classroom; and I fancy that most of us have used the same method in gathering material for pulpit use.

It is easy to mistake cursive reading for study. Reading may float through the mind without digestion. A well trained thinker digests the ingredients and by assimilation the available results are fitted into the structure of his own mental, moral and spiritual personality.

The preacher needs to program his time, and claim a liberal portion of it for study. Without such a division of his time much of it will be wasted in transitions and indecision. We would offer no detail for any preacher. Each one must arrange his time and methods according to the circumstances that surround him.

The conscientious preacher, and there should be no others, who recognizes himself to be an ambassador of God, should "study to show himself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

Oskaloosa, Iowa.

## In World Conference

THE Eighth International Prohibition Conference of the World Prohibition Federation was held simultaneously with the gatherings of the Anti-Alcoholic Congress at Dorpat (Tartu) Estonia, July 24 and 26, 1926. Guy Hayler's presidential address was delivered before a representative gathering in the University Buildings where the Conference was held. Nearly a hundred years of temperance effort since 1832, when Joseph Livesey inaugurated the Total Abstinence Movement, has resulted in the present world-wide scope of Prohibition enterprise. What the personal pledge can do for the individual, the enactment of Prohibition can do for the nation, as Neal Dow foresaw—create a new way of life wherein some of the high ideals of mankind may be realized. As time goes on and the scientific facts of the dangers of alcoholism become more widely known by means of teaching in day schools, colleges, universities, and through the common propaganda among people generally, abstinence is being adopted to increase efficiency, guard against sickness and more adequately meet the duties of citizenship and the requirements of everyday life. To check the evils of alcoholism, now more than ever an absolute necessity, legislation is the only remedy. But it must be legislation that gets down to the roots of the trouble. The sole and simple remedy for the liquor evil is Prohibition. The road to social freedom from the curse of alcoholism is by way of a free, direct vote of the people. There are simple and sound reasons why the people should be consulted. Their case is a powerful one. The future holds strenuous campaigns for every worker in the field upholding the white banner of Prohibition. There is need for more concentrated effort, greater liberality of time and money in the service, and a closer drawing together in all fields in all lands throughout the world.

## Life's Charm

Culture and nurture are for living things;  
Transplanting does not bring the dead to life;  
But note the virtues of the pruning knife,  
The spraying process, and the care that brings  
Forth leaves and flowers and perfect fruit that clings  
To living branches, when the signs are rife  
Which indicate a pressing forth, a strife  
To overcome decay and rule as kings.  
A stick or stone, carved most exquisitely,  
May have its charm, till ravaged by decay;  
But that which feeds and grows and may be trained,  
Because within is vigorous life set free,  
Charms more; and gradually, through right of way,  
Maturity, well-balanced, is attained.

Richmond, Indiana.

JOHN R. WEBB.



# Opportunities for Service in China

When Lloyd Balderston visited China in the winter and spring of 1926, he found many opportunities for service. As he traveled about the country, native and foreign Christian leaders appealed to him to help them find suitable people for particular kinds of work. Thinking that young Friends might be interested in these opportunities, Lloyd Balderston made note of the openings and the Service Committee is undertaking to call the attention of young Friends throughout America to these.

During and following the war, many more young people volunteered for service than the Service Committee was able to accept. The opportunities which Lloyd Balderston found, present similar openings for service. The Committee hopes that any who feel a call to such work will take up the matter immediately with the American Friends Service Committee.

## PERSONAL SERVICE IN CHINA

*Trained Engineers.* There is great demand for young men to link up with existing concerns and engage in construction work. Most of these organizations will accept only men whom they have seen. Arrangements can be made, however, to send them out on approval.

There is an opening for a strong Christian leader in connection with the Community Church in Shanghai, which will need a mature man of forceful personality and a live spiritual message."

There is an opening for a young man who has had some experience in building operations in connection with the erection of the Model Village in Shanghai.

One or more trained social workers could be employed in Shanghai and other port cities.

One great need is an international paper in Shanghai. This will not only require personnel, but capital, as well. Such a paper would be a great factor in bringing together the foreign elements in the port cities and in making them acquainted with conditions in other parts of China. This international paper should be financed both from England and America and, should have an international staff. It presents a wonderful opportunity for service.

In connection with the establishment of the international paper there is need for an organization that will place articles by leading Chinese writers in American and European papers. This is one of the best ways to create a better feeling on the part of Americans and Europeans toward the East.

The Chinese would have a better idea of America if some one or two young people would arrange to tour the inland regions of China with a "self-contained movie

outfit." The films would depict life in America, agricultural methods, health work, etc., and would be self-explanatory.

There is a splendid opportunity for a young man at Canton Christian College to do part-time teaching and part-time reconciliation work. Such a person would in time be able to reach out into the adjoining community and create a better feeling toward the College.

There is an opening for a qualified young woman to teach dietetics from the Chinese point of view, in connection with the Canton Christian College. "What is needed is not merely the instruction of Chinese women in cooking: there is need for a sort of synthesis, in which due weight is given to Chinese methods and materials, so that the young women of China may make the most intelligent use of the opportunities at hand."

There is also an opportunity for an experienced builder (supervising architect), in connection with Canton Christian College.

There is an opening for a science teacher in the Girls' Collegiate School, Shanghai. This is an excellent opportunity for service.

In connection with the Friends International Institute at Chung-King, there is an opportunity for one or more Friends to develop international work. This Institute has been established for a number of years, and can use one or more new workers.

An automobile school at Hankow is in need of a manager. Such a service offers a good opportunity for Christian work.

Trained social workers can find excellent opportunities for service in Shanghai or Canton in connection with old and well-established settlement organizations.

The Y. M. C. A. Trade School at Shanghai is in need of a director.

The International Institute at Tsingtau can use one or two qualified workers.

There is great need for someone to volunteer as a traveling secretary for the Fellowship of Reconciliation among the students of China. This is not a paid position; but no doubt a properly qualified person would soon be able to make some connection with existing organizations.

*The Peking Leader* is one of the most important papers in the Orient. It does not have a very large circulation, and, therefore, is in need of assistance. A young man interested in newspaper work would find a splendid opening under the editor of this paper.

## NEED FOR FINANCIAL SUPPORT

Lloyd Balderston found a number of places where there was great need for financial assistance. Those who cannot go, may find it possible to make contributions

toward some one of the following things: Help finance Dr. Mai, who has been serving as an assistant to Dr. Peter in health educational work in Shanghai.

Contribute to Miss Vassel's School for the Blind, in Changsha.

The Baptist Orphans' Home in Canton is also in great need of additional funds.

The Russian refugees in Shanghai are in great need.

Mr. T. Z. Koo is planning a great world-student-conference in the Orient in 1927. Funds for the administration work are greatly needed.

One splendid way to create a good feeling between the Japanese and Chinese is to finance the visits of Chinese students to Japan. These can be arranged through our existing Friends organizations.

The International Anti-Opium Association has been carrying on its work under great handicaps. Just now it seems that it may have to give up its work, unless additional funds can be secured from America and England.

Dr. Oldt has been carrying on a campaign against the hook-worm in various sections in China. He has been doing this very largely as a labor of love; and he needs further financial support.

Some industrial survey work in connection with the National Christian Council of Japan, is greatly needed. It cannot be undertaken unless it is financed by foreign organizations.

If any of the above openings appeal to young Friends, the Service Committee would be glad to give them further information. No definite promises can be made at this time; but an effort will be made to help those who volunteer for such work secure the right kind of support.

## THE CHURCH PROBLEM

Two of the ladies in the Philippian church, Euodia and Syntyche, we learn from 4:2, were not of the same mind in the Lord. Now it is hardly likely that two women in one family, as this church then was, could be of different minds without other women—and men—being affected. In all probability the whole church was influenced by this lack of one mind in the Lord, and it is this which called forth Paul's sublime exhortation in 1:27 to 2:18.

This passage is one of the great examples of Paul's method of dealing with human problems. Paul was the most practical of men. He knew human nature. His feet were on the ground, and if he had not been an inspired writer, men of all ages would marvel at the practical wisdom he displayed in his letters in dealing with practical problems of all kinds, from the improper dressing of women and the disputes about eating meats, to problems of married life or deadly heresies in the church. His method of dealing with these practical problems constitutes one of the most notable of all the characteristics of Paul's letters.



# Mexico Asks Understanding

BY PROFESSOR ANDRES OSUNA

*Prominent Mexican Educator and a Former Governor  
of the Mexican State of Tamaulipas*

The Mexican people are anxious to be properly understood by the American people. Sometimes the press reports convey only one side of a problem and in order to form a complete opinion of the whole question people ought to see all sides of it. In the last few years a great many Mexican problems have been brought to the attention of the American people with partial information which has perplexed the public at large. The fact is that Mexico is now enjoying peace and witnessing great advances, with the building of roads, the development of great irrigation projects, the establishment of a new Federal Reserve Bank and the opening of many new schools. In Mexico City alone there have been about six thousand new houses in process of construction each year for the last four years.

Present issues in Mexico are not very difficult to understand providing complete and unbiased information could be secured. We in Mexico are trying to put into effect just what your own Declaration of Independence speaks of as giving to each person, "life, liberty and the pursuit of happiness" and as you have also recognized in this great document, that when a government is not for the benefit of all the people, it should be changed. That is what we have done. We have adopted a new Constitution to make our government more helpful to the great majority of Mexican people. Of course, just as in your own great country, you have not been able to carry all this into effect, so we have not. But we are making strenuous efforts to do so. We are sure that if all necessary information were available, the American people will be more than glad to give Mexico credit for what she is trying to do and allow us time to solve our own problems.

We have some very peculiar problems in Mexico. Most of them have come up out of our own peculiar conditions and they have a historical background that must be understood in order to appreciate present conditions. It is a mistake to judge all Mexican problems by American standards. It is important that the American people be patient enough to look into the whole question before passing judgment on any isolated piece of news that may appear in the press.

Our agrarian problem, our economic problems, the law relating to foreign investors, the religious question and many other such problems must be investigated in connection with local conditions so as to understand them properly.

Take the much discussed question of the foreign ownership of property. The

Constitution of 1917 included certain principles which had been for many years a part of our law. The restriction of foreign ownership along the borders and along the seacoasts is not new by any means. The first law of this type was enacted by the Spanish government way back in 1623, if I remember correctly, and it contains the same fundamental principles as the present law. Since then, during the Colonial government, many other laws were made with similar restrictions. After we gained our independence the same problem was brought back to the mind of the Mexican legislators and similar laws were then enacted. Article 27 of the new Constitution and the Statute Law published not many months ago by the Mexican government, are only restatements of those old laws.

I have found in this country a great deal of propaganda to make the American people believe that we have a bolshevist government in Mexico. This is entirely untrue. I hold no office under the present administration in Mexico and I can speak freely on this subject. The government cannot be classified as bolshevist in any way. Organized labor is not communistic in its views. Both the government and the leaders of organized labor are trying to give the millions of working people in Mexico a chance to live and develop normally. They are doing this by organizing them in such a way that they may be mutually protected both from the excesses of capitalism and the exploitation of others. They only seek for living wages, for reasonable working hours and for other similar rights. The Mexican Constitution provides for the eight hour day and abolishes child labor. The government is enforcing these laws. The Constitution provides for a minimum wage that assures laboring people of living in a normal way. In the past such poor wages have been paid in Mexico that the people at large have been underfed to the point of physical degeneration. Any unprejudiced person who has traveled through Mexico can testify to this. The Mexican government is merely trying to give the lower classes a chance to live and to develop normally. That is certainly not against the ideals of the American people.

I hear that public administration in Mexico is corrupt; that grafters are found everywhere who are after money and not interested in the establishment of a good government. Let me remind you that nearly all our troubles come from the fact that the Mexican government has not been willing to yield to the demands of certain large investors who desire certain

laws to be changed. Now if Mexican officials were only after graft, it would be a great deal easier to fall in line with the moneyed people who are willing to give them large financial support. But the very fact that they have refused year after year to yield to the demands of these capitalists shows that such officials are not after personal gain but are devoted to the carrying out of a real social program.

Recently there has been much misrepresentation in the question of religion. I have found in this country many people who have the idea that there is a great religious persecution going on in Mexico. There is nothing of the kind. What the Mexican government is trying to do is to eliminate political activities of all churches, regardless of their particular faith. I can openly and sincerely say to the American people that there is no such thing as a religious persecution going on in Mexico. The government has shown not only in its utterances to the public but in its handling of the problem that they desire to grant the utmost religious liberty that is found in any modern state, with no one being molested because of his religious beliefs.

## THE CALL OF CHRIST

The call of Christ comes in different ways. He meets us in different places, but over and over again the Master has come to the place of common service, and there has found some of his most faithful followers. The daily round is well-fitted to bring out those natural qualities that help to make character sublime, and the comparatively insignificant tasks that James, the son of Zebedee, had been called upon to discharge were preparing him for the larger work Christ had for him to do. And yet, although our sphere may be different from his, the same thing is true of us. We have been set in the midst of life, where many valuable lessons have to be learned and where fine work can be done, but all the gifts we possess as the result of natural endowment, all the development of them that has taken place prior to the call, are meant to be but preparatory to the work of discipleship that Christ has for us to do. He made these fishers into fishers of men. Precisely! And that is just what occurs in the experience of every true, responsive soul. Christ takes us where he finds us, doing what duty demands, but it is that he may pour into the commonplace the sublimity of the new significance with which he invests life. The place can never be the same once Christ has visited it. Life can never be the same after he has touched it into new beauty. And though we may not be permitted to leave that task, which seems meaningless and unheroic, he enables us to bear witness to the truth by the tenor and spirit of our life.—J. W. G. WARD, in "The Master and The Twelve."



# How Interest in Missions Grows

## Conversation Between Traveling Friend and Board Secretary

*Traveling Friend:* I am spending my summer vacation by taking an auto trip to the mountains. This morning my wife informed me that we should pass through Richmond today and we decided to call at the Central Offices and have a chat.

*Board Secretary:* We are very happy to have you call. Increasingly traveling Friends stop here to greet us and we greatly enjoy such visits brief though many of them are.

*T. F.:* I have never taken much time to learn of your work here but I can see from your simple, efficient equipment that you must be doing a far-reaching work.

*B. S.:* Yes, we are in constant touch with many Friends and meetings at home and our Foreign Board Office keeps the church at home in touch with thousands of people abroad.

*T. F.:* By the way, I have been in the habit of giving for foreign missions and I wish you would tell me what my money has been doing.

*B. S.:* I shall be delighted to give you the desired information. Let me supply you with a copy of our 1925-26 Home and Foreign Mission Board Report. This book is crowded full of interesting information of just the sort you are seeking. If you will turn to pages 77 and 78 you will find some statistical tables. Now, statistics are often dry and uninteresting, but these figures tell a wonderful story. Under the heading "Native Contributions" you will note that \$60,630.38 was contributed by the people on the fields for church work, for missions and for Christian education.

*T. F.:* Wait a minute. How much did Friends at home give for foreign missions last year?

*B. S.:* They gave \$95,071.88.

*T. F.:* That was fine, but do you mean to tell me that the people on our foreign mission fields gave considerably more than half as much for their work as did Friends at home?

*B. S.:* Yes, it is a splendid record and shows clearly that a solid constructive work is being done and that as an investment of life and money, it has been very well worth while.

*T. F.:* May I ask how many Friends there are on our field?

*B. S.:* That is a difficult question to answer fully as our reports are not complete. But the returns at hand indicate that there are more than 4,000 active Friends on the church rolls. And these Friends are for the most part very active in the work of the church. They have to pass through a strict probation period before they can become active members. They are carefully instructed in the Bible and the practices and beliefs of Friends. They are required to

demonstrate by the way they live that they are Christians.

*T. F.:* You speak of the church. How is the church organized?

*B. S.:* As soon as there is a group of people ready for active membership in the church a monthly meeting is formed. There are forty monthly meetings on our five fields. These bodies are presided over by clerks appointed by the meeting and the work is done by committees and in business sessions as it is in America. These monthly meetings usually appoint representatives to an annual meeting which will, in time, become a Yearly Meeting. Quarterly Meetings are held in East Africa and Mexico.

*T. F.:* Now, tell me a word about the Sunday School work.

*B. S.:* The statistical table shows that Friends abroad have forty-nine Bible Schools with an enrolment of 3,762. These Bible Schools are organized as they are in America and study the same lesson material. Many boys and girls come to know Christ because of the faithful teaching of those in charge.

*T. F.:* Do you have day and boarding schools?

*B. S.:* Yes, we have 168 day schools with an enrolment of 6,224 and fourteen boarding schools with 1,060 pupils. Some of these schools are taught by our missionaries while many are under the care of native teachers who have been trained in the schools taught by Friends from America.

A good many of the members of the church were won to Christ through these schools where the Bible is taught and where Christianity is daily lived out. The ministerial leadership of most of the meetings has been trained in these schools. Thus, you see, our schools are very definite evangelizing agencies working to win the pupils to Christ and to help them to grow into stalwart Christians.

*T. F.:* There is another question I

should like to ask. I have wondered how much your administrative expenses amount to.

*B. S.:* We are always glad to answer that question. You will notice on page 75 of the Report an itemized statement of the amounts of money spent for administration. For the general work we spent \$6,521.83; for emergency, \$344.06; and for interest on borrowed funds, \$954. This would make our overhead expenses slightly in excess of 6%.

*T. F.:* Do you mean to tell me that it requires only six and a fraction cents out of every dollar given for foreign missions to care for the far-reaching work which you are doing? Why, my own business costs me not less than 10% for overhead!

*B. S.:* It has long been the policy of the Foreign Board to keep the administrative expenses as low as possible. It is gratifying to be able to report success in this effort.

*T. F.:* We have been spending all our time on two statistical reports, haven't we? There must be a wealth of material in the Report which I want to read. Let me buy a copy of the Report to read when I return home.

*B. S.:* You are welcome to the Report and I have other material which I should like you to have. Here is a copy of "Investing for the Present and the Future," which tells of our annuity and bequest plan. We believe that more Friends should plan definitely to leave a share of their possessions to missions. Every will should remember Jesus Christ and His work. If you will leave us your address we shall be glad to send you quarterly letters from our missionaries and the Quarterly Bulletin—a missionary news sheet. You may be interested in "Pen Journeys to Palestine Villages," a fascinating story of village life in the Holy Land which sells at 15 cents a copy.

*T. F.:* I shall be happy to have all of this material. I will read the missionary articles in THE AMERICAN FRIEND with greater interest now that you have told me of the work and I assure you that I will pray and give that your budget of \$96,603.84 may be fully raised this year.

*B. S.:* Thank you for your interest and loyal help. Whenever we can be of any assistance to you, do not hesitate to write to us at 101 South Eighth Street, Richmond, Indiana.

## MISSIONARY TEXT BOOKS

For 1926-'27

WOMAN'S MISSIONARY UNION

"MOSLEM WOMEN"

By A. E. and S. M. Zwemer. Cloth 75 cents, paper 50 cents.

"TWO YOUNG ARABS"

By A. E. Zwemer. A story for juniors. Price 75 and 50 cents.

"OUR TEMPLED HILLS"

(For Home Mission Study). By Ralph A Felton. Cloth \$1.00, paper 60 cents.

Programs for the year, 5 cts. Helpful pamphlets and leaflets available. Address

AGNES L. DAY  
WESTFIELD, INDIANA

NEW HAMPSHIRE HILLS

Dear hills of mine, playmates of old,  
Once more from city streets and noise  
I come to thee for strength and rest.  
I watch the shadows on thy slopes,  
What whisper they to thee?  
What is the message of the stately pine?  
What is the song of the laughing brook?  
What stories bring the winds from distant sea?

Oh, wise, steadfast and patient friends  
Your answer satisfies—  
The God who made the hills is our un-  
changing friend. P. E. H.



# THE HOUR OF WORSHIP

To interpret Him aright is to love and adore

Conducted by JOHN R. WEBB

## AUTUMN REFLECTIONS

BY C. E. THOMPSON

Dear one, the summer's almost gone;  
The autumn time will soon be here;  
How swift the busy days speed on,  
And bring to us the closing year.

'Tis autumn in our lives today;  
We sit at memory's open door,  
And watch the shifting sunbeams play,  
In light and shade upon the floor.

Dear faces of the olden time,  
In shine and shadow come and go;  
Some beckon from the heights sublime;  
Some linger still with us below.

Beyond the maples, sunlight gleams  
On tasseled rows of rustling corn;  
The fruitage of our lives it seems,  
From seed we planted in the morn.

But oh, the days of care and toil,  
Of labor in the summer's heat,  
Ere weeds that grew in fertile soil  
Could lie uprooted at our feet!

The field of corn is almost grown,  
In stalk and blade and golden ear;  
Whatever failure we have known  
Must in the harvest yield appear.

And shall we shrink and be afraid,  
When we shall hear the Master's call;  
Nay, 'tis not so, the price is paid;  
The Master knows, he knows it all.  
Westboro, Ohio.

## KEEP THE SOUL ON TOP

BY TOM A. SYKES

Many people are honestly questioning the wisdom of so much attention being given to the recreational side of our school and college life, and are very freely expressing the fear that we are over-doing things along the line of play and pleasure. Then, too, we hear the old saying "hard work never killed anybody yet," and I suppose that is still largely true, but are those who speak of the "hard work never kills gospel" or those who speak of "overdone recreation in school and college gospel," are they really understanding the meaning of true recreation?

The very word recreation carries its meaning on its face. It just means in plain language "to be made over again"—recreated, the regaining of that alertness of mind and body that produces what we call efficiency to not only feel compelled to labor, but to enjoy genuine labor. What is the purpose of a rest, or vacation as we often call it, unless it be "recreation," sea breezes or mountain air, a country diet of home cooking and a change of scene, a little hunt-

ing or fishing, a little mountain climbing or a country hike, or possibly a trip to New York for a rest after the multitudinous claims of a busy year of social and industrial activity in a place like High Point. A time of rest and change will bring about the uplifting of the whole being, if wisely planned and carefully followed out, but I have known of so-called good times, and changes that have drained the already depleted worker's system and sent him back again with lowered efficiency. That is clearly not recreation, but just an energy consuming debauch, and the same is true of all play or sports, that leaves the body with lowered efficiency.

## THE BIGGER RECREATION

Recreation to my mind is something bigger and more inclusive than most people have hitherto realized, hence we have excess on the part of devotees and critics. Not long ago I was told that the church was making a sad mistake in having any part in organized play and athletic contests, and that a minister had no right to take part in such worldly affairs and tools of the devil. I am ready to confess there is a great deal in our modern "play life" that I would like to see eliminated, and far better things with a higher standard and tone replacing them, but I am unwilling to wait until the commercialized interests who supply much of our so-called "pleasure and recreation" shall reform, and offer us something better and higher. I believe the Church of Christ stands for the propagation of the things that are pure, honest and of good report, and these things worked out for the development of "body and soul" to its highest point of efficiency, is really the business of every true Christian.

However, I would remind my readers, that the soul is just as important in our scheme of "recreation" as is the body. A little girl once asked what the text was at church, replied, "I Keep My Soul On Top," and after all that accidental revision of Paul's famous statement, "I Keep My Body Under," by that child, is about the version we need today. Soul recreation is not so easily accomplished or found as bodily recreation, for whilst a few days, or a week or two by shore or mountain will suffice to bring back our health and spirits, and make us feel well and fit, it may be that we return with a spiritual lassitude, the loss of appetite for the service of God, the reduced vitality in our spiritual apprehensions, a lack of spiritual health and vigor. I have known many a soul to return from a time of so-called recreation, broken in that sweet relationship we call prayer, or indifferent to the services and claims of God's house;

when the work of the Master has lost its attractiveness and no zeal for His program is forthcoming; when the holy Word ceases to fall upon the heart "like dew upon the grass;" when there is present a sense of disappointment with ourselves and others—these and many others, are sure symptoms that what we need is spiritual recreation.

## SPIRITUAL RECREATION

Sometimes I hear people say they have received a "blessing." What do they mean? They mean an advance—a definite advance—in spiritual experience, and added power to their lives. That to my mind is what we should seek at all times—a blessing every day and all the day. That is spiritual recreation. How are we to get this daily blessing—through special revival services at the church or tent? It may come that way, but the surest and best way is by the sincere exercise of those things which we have been neglecting of late. We must seek the Lord; we must pray earnestly, heart and soul, for a fresh vision of Christ, and not rest satisfied until we get it, for we have his own assurance that the seeker finds, that the door of a higher and deeper experience of grace is opened to them that knock—in other words, earnest prayer is never denied. That is the way to spiritual recreation, which must be made the basis of all-round recreation, for when the Golden Rule standard is backed in daily life by a truly recreated spirit, then the body-racking sins and injustices of our modern social and industrial life will be corrected.

There are lots of people today who set great store by their daily dozen of bodily exercises, and who step off to their duties with a brisk healthy pace, but whose spiritual faculties are weak and poorly developed, because they have neglected their daily dozen of spiritual exercises. To be all-round "strong men and women" after the pattern of God's own heart, we must be regular and systematic in our spiritual exercises as well as in our bodily exercises. I am surely eager for all-round development of every citizen, and one of the most beautiful exercises I can recommend is every day take that closer walk with God—it saves both body and soul.

High Point, N. C.

## THE MINISTER OF GOD

The world of spirit in which our Lord is preëminent is not hemmed in by powers that work with enigmatical and unconcerned regularity for purposes purely mechanical. In that world the minister of God dreams and lives a more abundant life, undeterred by the conflicts raging in subordinate realms. For him man crowns creation, noble in reason, infinite in faculty, in form and motion express and admirable, in apprehension responsive to the appeal of the spiritual imagination. For him all truth and love are in Christ, from whose exalted personality streams a divine radiance upon the human heart, uniting God and man forever.—S. PARKES CADMAN.





## BOOK REVIEWS

Readers are urged to order all books through the Friends Book and Supply House, Richmond, Ind.



### THE LIFE OF CHRIST

By RUFUS M. JONES

*American Library Association,*

28 pp., cloth 50 cts.; paper 35 cts.

A series of reading courses entitled "Reading with a Purpose" is being published by the American Library Association of Chicago and made available to the reading public at a very reasonable rate of expense. Each booklet serves as an introduction to the field to be studied and mentions some of the most outstanding books by the best writers as a guide to the interested reader.

This little gem on the Life of Christ may be read several times in an hour and it grows richer with each reading by one who wishes to know more about the life of Christ. Six other new books are suggested to be read in order, in addition to other helpful books that are mentioned with appreciation. These are, *The Jesus of History* (Glover), *By An Unknown Disciple*, *The Life and Teaching of Jesus* (Bosworth), *The Life of Jesus of Nazareth* (Rhees), *Jesus of Nazareth* (Barton), and *a Small Town Man* (Mary Austin). Seven essential points which should have clear and emphatic expression in a life of Christ are given, and for any one reading with a purpose much helpful matter is here arranged with the "facts thoroughly sound and reliable, the vision clear and penetrating, the judgment wise and discriminating, and the skill and power to tell a story, to arouse interest, to hold attention, to quicken imagination and to stir the deeper levels of the soul."

### THE MASTER AND THE TWELVE

By J. W. G. WARD

*George H. Doran Co.*, 255 pp., \$1.60.

The thirteen characters here studied are more or less familiar to New Testament readers, yet every bit of coloring which a fresh interpretation gives is readily appreciated by all who love the Master and those privileged to receive his instruction, first hand. The author not only reveals the personality and point of view of each of the disciples, but "brings out in fine realism and impressiveness the fact that makes them unique among men—that they actually lived in close companionship with Jesus Christ." With charming simplicity and penetrating of the environment and religious attitudes of those days, he gives an entirely fresh picture of the disciples as they made their decision to follow the Master, and were trained by him for their great task.

"The materials of these mosaics of the Apostles," says the author in a Foreword,

"have been sought in many places, and the figures depicted are mainly those made familiar by literature and art. But just as the craftsmen in these spheres have allowed their imagination to play about their subject, we have taken a little liberty, using the recorded incidents in the career of the Apostles where we could, yet also striving to understand and interpret the character and point of view of each, even when only the scantiest material has been available." Andrew is the man of lowly loyalty, while John is the man of intuitive love. James is the intrepid man, Peter, the impetuous, and Philip, the prudent. Thus the outstanding characteristics of each one of the Twelve is laid bare. Matthew the business man and Thomas the rationalist, always mentioned together whenever the group is named, are sympathetically studied, the former, a man different in type, in temperament and in talents from the others, while the latter is peculiarly the despondent, determined, and yet the devoted disciple who "found a reasonable faith that stood him in good stead through life simply because he came into personal contact with Christ."

The closing chapter changes the point of view and the Master himself is studied. His love of humanity, his manifest divinity, his all-encompassing compassion, and his unique counsel, all put him in a class by himself as "the one set forth for the homage and adoration of mankind." And regarding the Twelve, this conclusion is drawn: "The men who have companioned with Christ, who have sat at his feet and been taught the wondrous wisdom of his redemptive love, have been those who have done most for their fellows."

### BUDDHISM & CHRISTIANITY

By J. ESTLIN CARPENTER

*Geo. H. Doran Co.*, pp. 307, \$1.25.

Within the limits of four discourses which constitute the Jowett Lecture, founded by Mrs. Humphry Ward in connection with the Settlement which now bears her name, this study is developed on the basis of a contrast and a parallel: For more than two thousand years Buddhism has exercised a potent influence over millions of people in Eastern Asia, while Christianity had its beginnings five centuries later in Western Asia. The author reveals simply and succinctly the salient points of likeness and contrast between the teachings of Buddha and those of Christ. "Both Gotama and Jesus employed much of the religious language of their time, though they started with widely different attitudes to contemporary institutions. In the course of time each faith adopted a current philosophical

conception to interpret the person of its founder. The steps of the process are more obscure in Buddhism than in Christianity, but the results are strangely parallel. Both aim at bringing man into conscious fellowship with God."

The opening chapter deals with the World and its Meaning, while the others in order are entitled: the Order and the Church, the Persons, and the Religious Life. In the development of Buddhism one fundamental idea remains unchanged through all its phases. As in Christianity, it seeks to effect the deliverance of mankind from sin, and cut off the entail of retributory suffering and continued sinfulness. Both present a Person as an object of faith, who in a human life devotes himself to teaching. "These two careers are of unequal length, with dissimilar endings, but between the traditions of their personal incidents, the growth of their disciples' fellowship, their ethical teaching, and their missionary aims, there are marked resemblances. Both result in the creation of religious communities for the maintenance of the spiritual life of their members. Both present salvation under the guise of participation in the Divine Nature, and picture its realization in the adoring communion of the soul with the author and finisher of its faith." The student of comparative religions will find this volume in Doran's library of Philosophy and Religion a help to an understanding of the facts as far as at present known in relation to the terms, Buddhism and Christianity, which "represent two great historical generalizations."

"Soldier and Policeman," by Arthur S. Le Mare, M.A. (The Book Centre, Friends House, London, N. W. 1. Price 3d.) is a pamphlet that should prove very useful in the campaign for peace. It deals with the difference between the functions of an army and those of a police force. There are still many who cling to the conviction that an army can be justified as an instrument of international justice. The author shows very clearly that the police are the servants of an impartial judiciary, while an army is directed by entirely partisan considerations. The place of force in our present day schemes for international justice is outlined and the conclusion is drawn that international arrangements must more and more depend for their validity upon other sanctions than force.

"A Treaty Never Broken and Other Stories" (The Book Centre, Friends House, Euston Road, N. W. 1. 1/-) is a series of stories illustrating good will at work and is well suited for young people. Four out of the seven stories are of American origin. Penn's Treaty with the Indians gives the name to the booklet. The others are, "The Christ of the Andes," a good picture of which decorates the cover, a story of the American civil war, and an account of "Golden Rule Jones," by Brand Whitlock.



## CORRESPONDENCE AND COMMENT

These columns are open to expression of opinion on the part of readers so far as it seems to come within the range of the general welfare of our body and is expressed in a co-operative constructive spirit. Obviously, sentiments expressed by contributors herein, or elsewhere in the paper for that matter, cannot be held to reflect those of The American Friend.

### SOME PROS AND CONS ON DISCUSSION

Editor THE AMERICAN FRIEND:

In Dr. Mendenhall's article, "Facing the Issues Frankly," and in your editorial I find a problem presented about which I have been thinking for the past year—though I confess to no great success in reaching conclusions. I sent—or intended to send—a note via the Young Friends' Secretary to the special Board Meeting which was called some months ago, urging them to consider this question of wide open correspondence columns. I believe the experiment is well worth trying—with very definite restrictions:

All of this controversial matter should be kept within the limits of the correspondence columns, so that the spiritual tone and literary standards of the rest of the paper may not be changed.

Whatever viewpoint is presented, there should be a spirit of humility and seeking after more of truth, rather than self-assertive dogmatizing about what "thou shalt or shalt not believe."

No *person's* views or motives should be attacked. When we attack *persons* or begin to question the sincerity of the motives of others—intimating deliberate attempts either to "undermine the faith" or to dogmatize others into thinking through dead forms—we lose that "sweet reasonableness" that is essential to friendly discussion.

Although I believe the proposal is worth trying it ought not to be attempted without much previous thought and discussion. There are many disadvantages. Although such a policy might not change the confidence of the outside world in the editorial management of THE AMERICAN FRIEND, it would inevitably lower its confidence in our ability as a Society to carry on intelligent friendly discussion. We are manifestly weak at this point. Also there is danger of personal animosities and bitterness cropping out. Then of course there is always the danger of using different theological vocabularies and "not getting anywhere" because we cannot understand each other. These are things which ought to be faced frankly.

But we should also mention some of the advantages. Such a discussion will at least give us a *chance* to "clear the air" and understand one another better. It will give dissatisfied or minority groups an equal chance to express their grievances, thus throwing them in the open sunshine of public consideration where often they may vanish as the morning dew. It will relieve THE AMERICAN FRIEND from the blame of partiality in not admitting matter and will throw the responsibility on the contributor—not the editor. Such material as is not

in harmony with the spirit and ideals of our present Quakerism will gradually give way by protest of our readers to that which is in harmony.

LESLIE FRAZER.

Ivor, Virginia.

Editor THE AMERICAN FRIEND:

THE AMERICAN FRIEND should encourage free, frank discussion, but only that which is constructive, or at least constructive in purpose. This last phrase is intended, not wholly to exclude controversy, but to include only constructive controversy. Controversy for its own sake is no good; controversy without manifest love is worse. The Editor rightly observes, that English Friends may indulge in frank discussion more freely than we. But they are English, and we are Americans, with excellencies and imperfections on each side.

W. L. PEARSON.

Pasadena, Calif.

Editor THE AMERICAN FRIEND:

We have just received our AMERICAN FRIEND and have carefully read the article from President Wm. O. Mendenhall and it seems to be a *frank* and open analysis of our condition. There is truly a note of concern in the clear statement of the possible steps to be taken, if we will do constructive work in the future. However, I am not persuaded that open discussion of mooted questions, be they vital or trivial, would in any way clarify the *fixed* mind of our brethren.

In considering the history of the rise of any movement, it has convinced me that the fear of division was always distant, so long as the movement had its eye on a definite goal. So long as we had a message to the world and *knew it*, that long we lived in peace and comfort. When we ceased to press our message, we soon began to fault the man beside us, as the cause of our slowing down. Discussion to my mind seldom settles our misunderstandings, but if we are to prosper we shall need to push our message into the open doors, where Truth is being sought. When we are busy with the work we have less time to examine our neighbor on theology. A constructive message, that saves *men* and cheers the tired and lonely soul will take away much of our present day misunderstandings.

Our church paper should be the open field for a forward look and I'm slow to feel much can be accomplished through discussions in its pages. It has been a strength to those far afield and needs to continue its helpful policy. There are too few minds, who read discussions, who can do so dispassionately—even if the writers are ever so kindly and tolerant. I am glad to read such articles as the one referred to, and

feel they are helpful to all members, but to the great rank and file of our membership who are out on the fringes of the great centers, there is only the thought of getting the Kingdom of God into the hearts of men. Let's get busy with the great message and we may be able to hear the Master's answer when the disciples found one casting out devils, but followed not us.

CHAS. REPLOGLE.

R. F. D. 22, Winthrop, Maine.

Editor THE AMERICAN FRIEND:

Regarding the suggestion in the excellent paper by President Mendenhall, my thought is that a discussion conducted on the high plane pointed out would bring good results. No discussion by Christian people should be undertaken through the columns of a church organ or in any other way unless the spirit of control constantly holds to such a plane.

S. L. HANSON.

Portland, Oregon.

Editor THE AMERICAN FRIEND:

I enjoyed and appreciated the article by W. O. Mendenhall and I would like to see his plan of open discussion used for three reasons. First, I have confidence in American Friends (I, too, know the English Friends "put it all over" us at discussion) to the extent that I believe those individuals who are unable to discuss frankly without losing their tempers are both in a minority and on the decrease. Second, I think that clear discussion usually shows us that our differences are much smaller than the twilight of suppression caused our imaginations to think them to be. Third, I have not been at all impressed with the inward peace which has prevailed in American Quakerism under the policy of suppressed discussion.

LUTHER E. WARREN.

Friendsville, Tennessee.

Editor THE AMERICAN FRIEND:

"To discuss or not to discuss." A university president has started the ball a-rolling. Now let the college presidents each give it a kick.

MOSES VOTAW.

Tacoma, Wash.

Editor THE AMERICAN FRIEND:

President Mendenhall presents a very attractive possibility, but some of us have not forgotten a certain conference, held in Indianapolis a number of years ago, where something of this same idea was to be carried out.

Some people simply cannot see the argument, or that there is any argument, on the other side of the question. Truth is truth and they have it—so that settles it for all time—for them.

I do think Christians ought to be able and willing to discuss a question on its merits, and it is a pleasure to me to talk with an open minded person but friendship is always sacrificed when such an attempt is made with people of the other type.

Should it be decided to devote a page of



the FRIEND to an "Open Forum" I think it would be wise to exclude all articles containing personal references; also all contributions should be unsigned—i. e., published without signature.

MURRAY S. KENWORTHY.

Washington, D. C.

Editor THE AMERICAN FRIEND:

I have read the paper written by President Mendenhall of Friends University, and your editorial, concerning the proper policy to follow in the publication of THE AMERICAN FRIEND. I am certain of one thing that the policy of the past, if continued will completely wreck the Friends Church. Differences of opinion exist and suppression of expression is like fastening down the safety valve on a boiler, stopping the engine, and continuing the fire at full capacity. Freedom of expression, kindly expressed, can not be worse than the past.

AARON M. BRAY.

Fresno, Calif.

### THEY CAME IN THE SAME MAIL!

Editor THE AMERICAN FRIEND:

The article, "Tobacco's Assault on the Brain" on page 514 of THE AMERICAN FRIEND for August 12, is rather interesting but it does not square with the facts.

Professor Perkins may be right in asserting that smoking and scholarship do not go together at Cony high school but no one can truthfully add "or anywhere else." One of the most brilliant men in America who holds a position in one of the most noted universities in this country smokes cigarettes. (I have seen him come into the classroom smoking.) His work has been most remarkable and he has pioneered in a field that has meant much to the cause of education. I have seen the president of one of the western universities smoke and he is an accepted authority on the flora of his section of this country. It would take too long to name all of the instances of brilliant men who smoke so that I shall not attempt it, but I do want to say that smoking is not the source of mental inability although it may be a sign of it.

Neither are cigarettes a source of crime or delinquency. Boys are not delinquent because they smoke cigarettes although they may probably smoke because they are delinquent. I am fairly well acquainted with the situation back of the figures that purport to show the disastrous effects of tobacco on mental ability and I will venture to assert that the average of 77 made by the smokers for the first half of 1926 would not have been better had they refrained from smoking. The difference of 3 and 15-100 is not alarming between smokers and non-smokers and it may prove nothing except that it is almost impossible to get a close correlation between teachers' marks. (If I am not mistaken you had a very interesting study of the correlation of

teachers' markings at Earlham a few years ago which revealed a wide difference in marks on the same papers graded by different teachers in several different schools. I believe the difference was more than 50%.)

There can be no doubt about the fact that too much tobacco is used. Its effect on youth is probably always harmful while adults might be just as well without it. However, the adult may use tobacco in moderation with a considerable degree of certainty that he is not going to suffer any very decidedly serious injuries.

This is not in defense of tobacco. I think that it is something of a menace to the country, but I seriously doubt the advisability of making sweeping statements that can not be reconciled with facts even though such statements may be made in order to help put down a bad habit. I do not smoke and I hope that my boys may never smoke but I do expect to try to present the facts to them in regard to the effects of tobacco and then trust to their good sense to decide what they will do.

FRANZ ROBUECK.

Plainfield, Indiana.

"Whereas, the tobacco plant contains a deadly poison, nicotine, which is peculiarly valuable as an insecticide; and

"Whereas, nicotine, the characteristic element in tobacco, is a virulent narcotic poison the use of which by human beings produces a slavish habit, and is a hindrance to the physical and mental growth of our youth today, and according to reports of juvenile court judges figures as a large factor in producing moral delinquency; and,

"Whereas, the cigarette habit is increasing at an alarming rate among the boys and girls and women of today;

"Therefore, be it resolved by the North Carolina Yearly Meeting of Friends, that in love we plead with our membership to abstain from the use of tobacco and to use every effort to check the growth of this habit among our children; and,

"Bt it further resolved, that we go on record with the Presbyterian church, the National Parent-Teacher Association and any other organizations which actively oppose the use of tobacco; and,

"Whereas, many farmers for conscientious reasons are averse to raising tobacco;

"Therefore be it resolved, that we recommend to the State Agricultural College that it conduct experiments to ascertain what other crops may be profitably raised upon land now devoted to the culture of tobacco."—From the report of North Carolina Yearly Meeting contained in the *Friends Messenger* for August, 1926.

There is no such thing as getting down to a man's level. But there is such a thing as meeting a man where he is and getting close to him and he to you. And that is how we learn from one another.—HUGH MACLEAN.

### THE Y. M. C. A. CONFERENCE IN CHINA

Eugene E. Barnett of the National Committee of the Y. M. C. A., Shanghai, China, has written to the Service Committee expressing appreciation for the visit of Rufus M. and Elizabeth Jones. His letter conveys something of the spirit of expectation that is in the hearts of native and foreign workers who are now attending the conference. Mr. Barnett writes:

"We are more than delighted to have Prof. Rufus Jones with us in our National Convention in August. We canvassed a good many names of possible men in Asia and Europe as well as America who might render the service for which we finally invited Prof. Jones. We all agreed that he was the man we wanted and he was the first person whom we approached. You doubtless know that we had to approach him more than once before he found it possible to accept our invitation.

"There has been a splendid registration of delegates to the National Convention. The entire platform has been set up in three series of addresses dealing with religion. Prof. T. C. Chao of Yenching University will deliver a series on 'The Religious Heritage of China;' Prof. Jones will deliver the main series on Christianity under the title of 'Religion and Life;' Dr. C. Y. Cheng of the National Christian Council, our major prophet in the present church of China, will deliver a series on 'Christianity and China.' Through these addresses, as well as through the two weeks' Retreat following the Convention in which a group of about thirty Christian leaders will spend time together on the slopes of Taishan discussing the fundamentals of our faith, we are hoping to make an important contribution towards clarifying the thinking and enriching the life of the Christian movement at this time. This is much needed as the Christian forces have been affected by the persistent attacks of the 'anti-religionists.' Few men have come to China to render so important a service, therefore, as we are expecting from Prof. Jones this summer."

### VALUE OF THE PARABLE

There can hardly be a doubt that a great majority of the readers of the Gospels, on being asked the question, would say that they have obtained their clearest and most satisfactory ideas of Jesus' teaching from his parables. Neither can there be doubt that this answer would represent the real facts. The inculcation of ethical truth is so dependent upon the use of similitudes, analogies, symbols—that is, the ethical use of Nature—and Jesus is such a consummate master of this mode of teaching, that the parables have long been looked to as the most effective teaching found in the New Testament.—B. A. HINSDALE, in "Jesus as a Teacher."



# QUAKERDOM · AT · LARGE

Philadelphia Arch Street Friends are finding themselves very strategically located during these Sesqui-Centennial Celebration days, since the Arch Street Meeting-house is in the very center of places of historic interest, being located between Franklin's Tomb and the Betsy Ross Flag House. "Some Quaker Views of Truth" is an attractive and well arranged booklet recently prepared by them for distribution among Sesqui visitors.

Dr. Lewis Lyndon Hobbs, president emeritus of Guilford College, North Carolina, completed this year his fiftieth term as presiding clerk of North Carolina Yearly Meeting, as reported by the *Friends Messenger*. With a few impressive remarks he opened the meeting for business and cordially introduced and welcomed the several visiting Friends from other Yearly Meetings. Tennyson Lewis, Milo S. Hinckle and Henry McKinley, as ministers recently come within the limits of the Yearly Meeting doing pastoral work, were also recognized.

Johann Marcussen, of Hellerup, Denmark, a small town on the coast a little north of Copenhagen, entertained at his home the Danish Yearly Meeting of Friends which opened on June 20. Translations of the English and German epistles were read and a brief review given of some others. The Yearly Meeting fund to the amount of less than fifty dollars was raised by passing the hat. Some farmers complained of the injustice done them by the heavy taxes placed upon farm products by Germany. That thirty Friends living in scattered sections of Denmark should thus get together for a Yearly Meeting evidenced no little interest; indeed the sentiment was expressed that there was more real interest in Quakerism in Denmark today than there had ever been before.

Daniel Oliver, in reporting his work at Ras-el-Metn, Syria, expresses appreciation for the recent visit of C. Wilfred and Mary Odgen Conard, and J. Russell and Henrietta Stewart Smith, and extends a cordial invitation to all Friends traveling in the Near East to visit him. He has been much occupied with the general conditions arising out of the recent murders in the neighborhood having directed his efforts toward promoting an understanding between the Druses and Christians and convincing both sides to rely upon the Government to deal with the criminals rather than their taking the usual method of revenge. A special deputation came from Beirut to thank him for his efforts on behalf of peace and tranquillity. The Government has been successful in arresting some of those suspected. Nine of

their boys were graduated at the commencement exercises, June 29, when Dr. Ford of Sidon, one of the senior American missionaries, gave the address. The headquarters of the American Board of this work is situated at 1515 Locust Street, Philadelphia, and the chairman and treasurer, B. Hubert Cooper will be grateful for contributions.

Dr. Inazo Nitobe, a member of Japan Yearly Meeting of Friends, and Under Secretary-general of the League of Nations, in a recent personal letter to a Friend in this country remarks: "As I have said before, the League seems to me to be the only hope of the world at present. I do not mean by that, that it is doing everything expected of it. I mean rather that it has shown itself to be the right kind of institution to deal with international troubles, and I do earnestly wish that the time may speedily come when America will see it right to join it. Your country appears to me as standing at the cross-roads. All great nations in history get intoxicated with power, which they abuse—to the ultimate destruction of themselves. Is America going to follow the usual course of the mighty and pious? I sincerely hope not, but she is certainly not altogether lacking in indications that make one tremble. I was very much struck with what one of your public men, speaking in the New York Chamber of Commerce said, that the condition of the American mind at present is exactly like that of the Germans before the war—isolation, aloofness, self-contentment, self-righteousness and lack of consideration for others. However, do not take these as an accusation of your country. Coming from a Japanese, they may sound worse than 'grave consequences.' They are the expression of a detached onlooker."

William C. Allen in the current issue of *The Friend* (Philadelphia), attempting to answer the question "Shall we shine as the stars" says that "Christianity to a certain extent must be organized. Much of its work has to be accomplished through the medium of commissions, committees and secretaries. . . . Conservative Friends have been led into much foreign service and for generations have been accustomed to giving liberally toward denominational and beneficial projects. But is there a possibility that much humanitarian effort may lead us away from fully appreciating the cry of souls? The home fires must be kept burning. If these fires are not maintained there is a likelihood that within a few generations Conservative Friends may fade away. If the Five Years Meeting of Friends do not give of their means in proportion to their recently enlarged ability to do so, if they fail in such evidence of practical Christianity, they, too, may fade away.

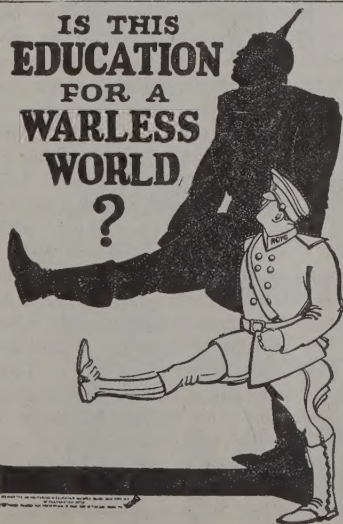
## NEWS OF OUR MEETINGS

The Colorado Friends Church Building Fellowship is made up of all those pledging to give a specified sum towards the construction of every new Friends church building in Colorado until September, 1928. The treasurer has already received \$1245 in membership fees, assessments and offerings, and six meetings have been helped to get started in providing for themselves a church home. These are: La Junta, Palmer Lake, Colorado Springs, Karval, Deer Trail (parsonage), and Pueblo. Two other meetings were helped indirectly to secure property, making a total of eight in two years, or one in each Quarterly Meeting.

A very interesting program was given at Bolton, Kansas, August 4. The budget was brought out and signed up for the coming year. After a year of trial, the budget system has been found very successful, the envelopes being used each week. Bills were all cared for the last of each month, and the method was far ahead of anything yet tried. Great hopes abound for the new year. An abandoned church has been taken over and cleaned up for services on Sunday night at a point three miles from the present meeting. Prayers of Friends are requested that this new work may reach many hearts of those who know nothing of Jesus.

Lawrence Sams, pastor of the meeting at Bangor, Iowa, has accepted the invitation to remain another year. The outlook is very encouraging and the meeting is looking forward to a successful year's work under the leadership of the pastor and his efficient

**IS THIS  
EDUCATION  
FOR A  
WARLESS  
WORLD  
?**





wife. They recently spent ten days at Hesper visiting friends and also attended Wineshiek Quarterly Meeting.

Francis C. and Margaret L. Anscombe spent a few days in Richmond on their return trip from California to make their home in Winston-Salem, N. C., where he will teach history in the Moravian College for Women. He gave a brief message in the meeting for worship, August 15, at South Eighth Street Meeting where he had been pastor about ten years ago. Edgar H. Stranahan and his wife and daughter, from Oskaloosa, Iowa, were also in Richmond for a brief visit with friends, and he contributed happily, with words of greeting and commendation, to the spirit of fellowship on this occasion.

During the months of July and August the churches in Oskaloosa, Iowa, unite for the evening service, which is held in the Chautauqua Auditorium. August 1, was the date on which the Friends had charge. Andrew F. Mitchell, pastor of the College Avenue Friends Meeting, brought to the large audience a strong message on "Acquaintance with God." The special music for the occasion was furnished by the Friends choir under the direction of Miss Helen Hogeboom.

Charles T. Moore and family, of Oskaloosa, are leaving Iowa to locate at 1208 Delaware Street, Lawrence, Kansas. He will do evangelistic work in Kansas Yearly Meeting instead of Nebraska as reported earlier, page 518, beginning a meeting, September 19, at Alva, Oklahoma.

The retired farmer is seldom as happy as he thought he was going to be in his new house in town with its bathroom and library and modern conveniences. That long-dreamed-of leisure is not so desirable as it had seemed in prospect. The old days on the farm, with their problems to be solved and their recurrent joys of fields ploughed and harvests gathered, have no compensations in the life of rest. There is a good homely philosophy in the saying that if you get done all that you set out to do, you didn't set out to do enough.

—GEORGE T. W. PATRICK.

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## KITOSH STATION LOSES ITS ISOLATION

### The Conovers Face a New Day in East Africa While Zealously Promoting Their Work

This season has been very wet and cold with heavier rains than we have ever seen before at Kitosh, consequently colds, coughs, and pneumonia have followed in great number. Some days most of the forenoons have been filled with caring for the sick. The wet season always brings the mosquitoes. The anopholes mosquito stands on his nose, operates his drilling machine on his unsuspecting victim, and in a week or so the teeth begin to chatter, the body begins to shake, and one begins to long for the atmosphere of the torrid zone; but in a little while his longing changes and he feels like exclaiming, "O for a breath of the bracing breezes which Richard E. Byrd has recently been breathing while touching 'the top of the earth';" when all he gets is just another dose of the bitterest of the bitters, a dose of quinine.

It is far from pleasant to see so many little babies come down with fever as it requires the "patience of Job" to convince the mothers that quinine is the only remedy. Some deaths have occurred especially among the children. Passing the pastor's home one day we heard wailing. On entering we found the little babe in the home had just slipped out into eternity. Neighbors had gathered to wail in sympathy with the poor mother who was quite demonstrative in her grief. The sad-hearted father sat with the little lifeless form in his arms with his face buried in his hand, bearing his grief in the strength of Him who said, "Suffer the little children to come unto me." In a portion of our district the bubonic plague has raged, resulting in many deaths.

#### THE RAILWAY

The work is moving slowly on; we hope and pray that its progress is to the glory of God. Kitosh is no longer the out-of-the-way place it has always been considered. Autos are passing every day; the new railroad, finished to some ten miles beyond us, is building a station within five miles of us; the telegraph line is being put up; and a pipe line, five and one-half miles long, is being constructed which brings the water from Broderick Falls to the railway station by a hydraulic ram.

Only in recent years have those tribes begun to till the soil to any great extent, and this year the government is distributing seed corn all over the district. Today civilization is fast spreading its wings far and near, and with it come problems we have not had to meet before.

The schools are in good condition and the church is slowly taking on more responsibility for the support of the educa-

tional work. We are finding it quite difficult to supply the demand for teachers among the farmers. Another great difficulty is to make ends meet financially.

Our hardest experience this quarter was that of seeing so many of our missionaries starting for the homeland. We saw them off on the train from Kisumu and came home to Kitosh with heavy hearts, picked up our work again with a strong feeling of discouragement over the future outlook for our Mission work. But God says, "Be thou faithful unto death and I will give thee a crown of life."

So in our corner we have taught school, visited schools, held prayer meetings, preached the everlasting Gospel, cooked food, washed dishes, mended old clothes, and made new ones, administered medicines, cared for the sick, attended weddings, kept accounts, sold books, written letters, directed road work, and done the hundred and one things it takes more time to do than to tell about; and in and through them all we have proved the Psalmist's words when he said "From whence cometh my help? My help cometh from the Lord who made Heaven and earth."

## IN TENNESSEE MOUNTAINS

This is the season for the special meetings in the mountains of Tennessee. As has always been the custom, a campaign for a week or ten days is held at each of our five points. Weeks before the time set for these meetings, you can hear the people talk about getting their farm work in readiness; women getting their "scouring" done; and new dresses purchased; married children coming home to visit their parents at that time; and relatives even coming long distances to attend the "Big Meetin'."

These services are held this year under the leadership of Orley Smith and wife from Carmel, Indiana. Two of these meetings have already been held.

The revival at Farr's Chapel began July 11. From every nook and corner, the people came up the mountain twice a day through the heat to hear the gospel message in its fulness and simplicity as Orley Smith can bring it. The church was wonderfully blessed and strengthened. They were reluctant to close the meetings July 18 to begin at Chestnut Valley July 19.

Since Chestnut Valley is only about four miles from Farr's Chapel, the people followed Orley Smith. Conviction was heavy from the first and continued during the whole meeting. At this point, the people came down the mountain sides or up the valley, mostly on foot. One night thirty-two were counted in one group, walking to church; women carrying their babies and other children tugging at their skirts. A better and more attentive audience could not have been asked for. Many were blessed and eight souls came to an altar of prayer and were saved. The meeting closed July 28.

SOPHIA PRIBBENOW.



## THE MENTAL TRAIL OF AFTER YEARS

BY A. F. MITCHELL

I'm sorely vexed these years of late;  
My gearing's out of line;  
And the source of all my trouble  
Is this Memory of mine.

It riles my temper now and then,  
And sets me nigh to fretting;  
And makes me feel I'm losing out,  
By this business of forgetting.

It used to reach back in the past,  
Through realms of time and space,  
And seize each item, name, or date,  
And hold it in its place.

But now it soldiers on the job,  
At home, in street, or church,  
When I expect its message clear,  
It leaves me in the lurch.

Why, I get fussed and fuddled;  
I don't know whom to blame,  
When Memory cannot recall  
My nearest neighbor's name.

I know the nostrums offered,  
Which Memory-menders make;  
But know not where to paste the salve,  
Which these experts bid one take.

And so I have concluded,  
As Memory's being furled,  
It's just one way of breaking ties,  
Which bind us to the world.

And now my eyes are lifting  
To the future, from the past;  
And Memory bids me follow Hope,  
To explore a realm more vast.

Hope beckons with a gentle hand,  
Beyond the sunset glow,  
Where morning dawns eternal day—  
Where kindred spirits go.  
Oskaloosa, Iowa.

## DISHONEST TOBACCO PROPAGANDA

BY WILL H. BROWN

In December, 1925, when Red Grange, the noted athlete, was at the height of his popularity, and different interests were endeavoring to get his endorsement of their products, he was induced, for a consideration of \$1,000, to allow his name to be used in a tobacco advertisement. He insisted, however, that there should be no insinuation in the advertisement that he smoked.

He was first asked to sign a tobacco testimonial, but would not do so, for he would not make a false statement. He said to the manager of the tobacco company that was willing to purchase a false statement: "How can I sign a testimonial for tobacco when I know nothing about smoking?"

Jack Dempsey was once asked for a testimonial for a cigarette brand, and said to

the agent who approached him: "You couldn't get me to sign that for ten times what you offer. I don't smoke cigarettes and never did."

Sousa, the famous band leader, once brought suit for using his picture, without his consent, in a tobacco advertisement. Other men of note have been offered large sums if they would consent either to the use of their pictures or their names in such ads. John Wagner, veteran short-stop of the Pittsburg Nationals, was offered \$500 for the use of his autographed photograph on little cards that could be inserted in cigarette boxes. He emphatically refused the offer.

Maria Jeritza, Metropolitan opera singer, brought suit against a cigar company for \$25,000 for using her picture on cigar bands for a certain brand.

"For ways that are dark," you don't have to leave America. Just hang around some of the tobacco publicity agents.

Now and again in the high providence of God, some simple question emerges which fuses us into a unity, and then the church is always invincible.—F. W. NORWOOD.

## INTERNATIONAL SUNDAY SCHOOL LESSON

September 5, 1926.

The Tent of Meeting.

Lesson Material: Exodus 33.

Devotional Reading: Psalm 51:1-7.

Golden Text: Jehovah spake unto Moses face to face, as a man speaketh unto his friend. Exod. 33:11.

Topic for Young People and Adults: Communion with God.

Intermediate and Senior Topic: Friendship with God.

### Daily Readings

M.—Jehovah the Architect. Ex. 30:1-10.  
T.—Skill and Devotion. Ex. 31:1-11.  
W.—The Tent of Meeting. Ex. 33:7-16.  
T.—Glory Fills the Tabernacle. Ex. 40:34-38.  
F.—Giving God the Best. Hag. 1:3-11.  
S.—Joy in God's House. Psa. 122:1-9.  
S.—Safety in God's House. Psa. 5:1-7.

*Between the Lessons.* Following the Decalogue, comes the first unit of the Mosaic legislation, known as the "Book of the Covenant," chapters 20:22 to 23:33. This consists largely of civil laws. Then follows the minute description of the tabernacle and its furnishings, with directions for its construction. During Moses' long absence from the camp, the people made and worshipped the Golden Calf, one of their many relapses to the use of images in the worship of Jehovah. In striking and beautiful con-

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trast is the example of Communion with God on the part of Moses.

7. *Moses used to take the tent.* Communion with God becomes worthwhile when it is a habit of life. Moses' regularity of communion became known to the people and led them to habits of reverence, (vs. 8, 10). Giving time to the practice of prayer is playing fair with God. *Everyone that sought Jehovah.* Communion with God may be given more value when there is a definite place, the "inner chamber" (Matt. 6:6). "At the mouth of the Mersey—a little way out from Liverpool—there is a bell deep down in the water and forever ringing. I passed over it a few days ago and heard none of its music. I was on deck amid the hum of men's voices. But I might have heard it if I had withdrawn from my fellows to a little cabin and put my ear to a delicate instrument and listened."

9. *Jehovah spake unto Moses.* True communion is conversation with God, not merely talking to God. "Prayer is not to ask what we wish of God, but what God wishes of us."

11. *Face to face, as... unto his friend.* True communion is a conscious contact with a real Presence. The little six-year old said of his saintly grandfather: "I think grandpa must go to heaven every night; he always comes down in the morning with such a happy face."

13. Communion with God not only results in higher desires for one's own life, "I may find favor in thy sight," but also issues in deep interest for others, "this nation—thy people." In all religious biography there is no finer picture than that of Moses in Exod. 32:32, as he interceded for his people. "If thou wilt forgive their sin"—(and then in the pause we "hear him sob," as Mr. Moody was wont to say); "and if not, blot me, I pray thee, out of thy book."

15. *If thy presence go out with me.* Communion may be a continual experience, not limited to any time or place, but the very atmosphere in which we live.

"Before us, even as behind,  
God is, and all is well."

WENDELL G. FARR.

Wilmington College.

## BIRTHS

Craven—To Everett H. and Tamson Craven, Friendswood, Texas, August 8, 1926, a son, Everett Haworth, Jr.

Baker—To James T. and Hazel M. Baker, Friendswood, Texas, August 15, 1926, a daughter, Mary Elizabeth.

Tatum—To Walter L. and Mary Ethel Tatum, White's Institute, Mt. Hamill, Iowa, August 12, 1926, a daughter, Mabel Eleanor.

## MARRIAGES

Cook-Taylor—At Rochelle, Illinois, July 22, 1926, Mary Taylor, of Earlham, Iowa, and Roscoe Cook, of Oskaloosa, Iowa.

## DEATHS

Allen—At the home of her sister, Mrs. J. S. Stanley, Martinsdale, Iowa, August 11, 1926, Julia Allen, daughter of Norris and Elizabeth Allen, in her 81st year. Born at Friendsville, Tennessee, she was a member of Friends, an earnest worker in all branches of church activities, especially in the Sunday School. She is survived by a brother, T. G. Allen of Cottonwood Falls, Kansas, and two sisters, Mrs. J. S. Riggs, of Saffordville, Kans., and Mrs. Stanley, as above. Interment at Ackworth, Iowa, by the side of her grandparents, William and Catharine Morgan.

Cox—At Hopewell, Kansas, where the family had gone for a month's vacation, July 17, 1926, Carson Edgar Cox, son of Carl and Lena Cox, pastors of the Second Friends Church, Cleveland, Ohio, in his fifth year. Scarlet fever developed and death followed in six days. Interment at Tecumseh, Michigan.

Ferris—At Poughkeepsie, New York, May 22, 1926, Mary Murray Ferris, daughter of the late Lindley M. and Mary Murray Ferris, a highly esteemed member of Poughkeepsie Monthly Meeting of Friends.

Lawrence—At his home near League City, Texas, July 9, 1926, Alvin Lawrence, son of Stephen and Julia Ann Lawrence, aged 67 years. He was a birthright member of Friends and lived a consistent Christian life. He was an elder in League City Monthly Meeting for a number of years and evangelistic superintendent of Friendswood Quarterly Meeting at the time of his death.

Sherman—At his home in Portland, Oregon, June 6, 1926, Orlando J. Sherman, after a number of years of declining health, aged 72 years. A valuable member of the First Friends Church, much of the success of the work of Friends in Portland is due to his faithful efforts with those of his devoted wife who passed on two years ago. While not a man of wealth he supported liberally every good cause in connection with the church. For fifteen years he was a member of the board of managers of Pacific College and for many years was chairman of the Yearly Meeting's Foreign Mission Board. He held offices of trust in the local meeting in all of which he performed his duties diligently and efficiently.

## LOCAL MEETING DIRECTORY

### CHICAGO, ILLINOIS

4413 Indiana Ave. Take Indiana Surface Car, or South Side Elevated to 43d. Bible School 9:45; Worship 11:00 a. m. Second Sunday each month is Suburban day, with luncheon served at 12:30 and Discussion Group meeting at 2:00. Willard H. Farr, Clerk, 6024 Dakin St. Telephone KH-dare 0872. Names and addresses of Friends coming to Chicago should be sent to the above address.

### DETROIT, MICHIGAN

Detroit Monthly Meeting of Friends, 2691 Joy Road, near Linwood. Take Fourteenth or Clairmount cars. Bible School 10:00 a. m. Meetings for Worship, 11:00 a. m. and 7:30 p. m. Christian Endeavor, 6:30 p. m. A cordial invitation to all friends everywhere. Pastor, Ira C. Dawes, 7322 Leslie Ave. Phone Arlington 3940J. Church Phone, Euclid 4088.

### DENVER, COLORADO

North Denver Friends Church, West 41st Ave. and Shoshone Sts. Bible School 9:45; Meeting for Worship 11:00 and 7:30; C. E., 6:30. Pastor, Charles A. Mott, 4005 Meade Street. Phone Gal. 3581J. A cordial welcome to all out-of-town Friends.

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## SCHEDULE OF YEARLY MEETINGS FOR 1926

With Names and Addresses of  
Presiding Clerks

Iowa, August 31—Oskaloosa, S. M. Hadley,  
Oskaloosa, Iowa.

Kansas, October 12—Wichita, Edmund  
Stanley, 1813 University Ave., Wichita,  
Kansas.

Baltimore, November 10—Baltimore, Md.,  
John R. Cary, 204 Morris Bldg., Baltimore,  
Md.

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John 3:7

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